Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE xii. 57.

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RELIGIOUS MISCELLANY.

CHARACTER OF REV. JOB ORTON.

The following character of this excellent man and eminent minister, is found among some notices of him, in the "Dissenter's Magazine." Mr Orton, as our readers scarcely need to be informed, was the favorite pupil, and, afterwards the biographer of Doddridge, was highly esteemed and honored among the Dissenting clergy of his times, and was the author of several practical works, distinguished for their good sense and seriousness. Among these, are his "Discourses to the aged," his sermons on the observance of the Sabbath; and on the necessity of attending to the "things, that are eternal."

None that knew Mr Orton will deny that he possessed a character of uncommon excellence, and that few dissenting ministers have done greater honor to the profession.

He was a man of unfeigned piety and warm devotion, without any appearance of ostentation or enthusiasm. He laid great stress upon the instrumental duties of religion, and in the observation of the Sabbath, as also in family worship, he was truly puritanical. Though his only domestics were a house-keeper and a female servant, he constantly prayed with them morning and evening, and read a portion either of Doddridge's Family Expositor, or Henry's Exposition, the latter of which he had a happy method of abridging. He was very early in those exercises, and it is remarkable that he always sung a psalm or a hymn. He had, indeed, much of the spirit and manner of the old Puritans, of whose writings he was very fond, and he strongly recommended the reading of them to his younger brethren; particularly those of Perkins, to whom he was distantly related.

He was remarkably plain in his manners, as well as in his mode of living, and removed at the utmost distance from form and ceremony and all affected airs of politeness, insomuch that the highly polished part of the world would have charged him with rudeness: and he was so much attached to early hours of dining and receiving visitors, and so much averse to being put out of his way (the probable effects of his celibacy) that he was unfit for what is called polite company, for which he had no relish. He was however sincere in his friendships, and glad to receive such of his acquaintance as could conform to his manners, with whom he was often very facetious, having a number of pleasant anecdotes which he related with great advantage.

He was a man of a clear discernment, of a sound judgment, of uncommon prudence, and great knowledge of the world. This, together with his approved integrity and extensive benevolence, occasioned many to seek his advice in difficult cases, and gave him great weight in the place where he lived. Such indeed was his influence in the town of Shrewsbury, that it has been said a member of parliament has been chosen in Mr Orton's vestry.

As a minister, he was in all respects highly exemplary. In prayer he was peculiarly excellent. He had great fluency and variety at the same time that he had great simplicity of thought and expression; and he noticed particular cases both in public and private with peculiar propriety. Even clergymen of the church of England have admired his prayers, and Mr Stedman says "he has often learnt his duty from them." It was a constant part of his business in the pulpit to explain the scriptures, which he did with great perspicuity, and he much recommended expounding the Bible to young ministers, as highly useful, particularly in giving opportunity for reproof and admonition without appearing to aim at particular persons.

As a preacher, few on the whole excelled him, either in the choice of useful subjects or in the manner of handling them. Dr Kippis says, "he was the most striking preacher that he ever heard." But he never affected the arts of oratory, or studied the graces either of composition or delivery. His grand object was, and appeared to be, doing good to the souls of men, and he delivered himself with so much plainness and fidelity, without fearing the faces of any, that an occasional hearer once remarked, "Mr Orton speaks like a man who has money in his pocket," which however does not always secure a minister against the temptations to flattery. His sermons were in general exceedingly practical, and at the same time truly evangelical. He was remarkable for introducing pertinent texts of scripture on all occasions, especially on such as were peculiar; and he frequently related striking anecdotes, which had a happy effect.

He always wrote his sermons with care, after having drawn out a very full analysis, with every thought and every text in its proper place; and he made a point of having finished his preparations for the pulpit on the Thursday. By this means he had time to make himself master of his subject, so as to deliver his discourses with freedom. His method was clear and exact, and his language uncommonly plain. He made a point of having his sentences short and avoiding hard words, that he might be understood by the most illiterate of his hearers. This he often recommended to his younger brethren, who are seldom sufficiently aware what a degree of plainness the lower classes of mankind require. The following occurrence he himself related, as having led him to attend the more to this matter. Having preached concerning the primitive Christians, some poor people meeting his maid servant the next day asked her who those Christians were of whom her master spoke so much in his sermon. She was unable to inform them, and when she came home asked him who those primitive Christians were? He told her they were the first Christians, and from that time resolved to use the latter term instead of the former, and adopted this as a stated maxim, "never to use a hard word in his sermons when an easy one can be found which as well expresses the meaning." To expose the folly of ministers introducing Latin quotations into their discourses, he would sometimes relate the following anecdote. A clergyman who was appointed to preach the assize-sermon at Shrewsbury, when the judge happened to be a Welchman, having quoted a great many Latin sentences, an old woman expressed her displeasure with some warmth by saying, "if it had not been for this Welch judge, we should not have had so much Welch in the sermon today."

In point of doctrinal sentiment, Mr Orton, who had studied theological controversy with great care and impartiality, was somewhat remote from high Calvinism, though he was exceedingly candid towards those that differed from him, and much more highly esteemed serious practical Calvinists, than he did many on the opposite side, or even some who were nearer to himself in opinion. A strong evidence of this was, the concern he had in fixing two ministers successively in the new meeting-house at Shrewsbury. But he could not endure them that were properly denominated Solifidians, and often mentioned with severity, what he had frequently witnessed both in their language and their conduct.

As to the the doctrine of the Trinity, about which he had employed much close inquiry, he was far removed from the Athanasian scheme, and by the defenders of it was commonly called an Arian. The reader may form some judgment of the matter from his putting into the hands of a divinity student, when on a visit at his house, and strongly recommending to him, the two following tracts as what had given himself the most satisfaction on the subject, viz. "A Sober and Charitable Disquisition on the Importance of this Doctrine, by Simon Browne," and "An Essay towards a Demonstration of the Scripture Trinity, by Dr Scott." But whatever were his precise views on this, or any other controverted doctrine, he seldom troubled his hearers with any disquisitions relating to them, but directed their attention to matters about which good men are more generally agreed, which he considered as by far the most interesting; and his manner of handling the plain doctrines and precepts of the gospel, was to the last such as rendered his ministerial services as acceptable to the generality of serious Christians of different sentiments, as we observed they were at the beginning of his public course.

As a pasor, Mr Orton was diligent in attending to the state of his flock, and administering counsel, admonition, and consolation according to their respective circumstances. The afflicted shared his tender sympathy, and the poor partook of his liberality, the meanest of whom always found him as easy of access as the most affluent, and if he had any partiality, it was to the former. He never respected any the more for their wealth, much less for their external splendor. When one of his congregation set up a carriage, and came in it to the meeting after the service was begun, a person asked him if heard the rattling of Mr ———'s coach? his answer was, "Yes, I heard it, but I had rather have heard Mary ———'s wooden cloggs." She came from a distance, and was always in time.

The youth of his congregation engaged his peculiar attention, whom he catechised and instructed with diligence, familiarity and affection, so as to engage their esteem and confidence. In short, he acted the part of a friend and father towards the society committed to his care, and had the satisfaction to find himself treated for the most part with veneration and the most cordial esteem, nor were his labors without success. Many have risen up to call him blessed.

RELIGIOUS CHARACTER OF WASHINGTON.

Upon this topic, interesting as it is to every true lover of his country and admirer of Washington, on which much has been speculated, and not a little rashly asserted, we are happy in adducing the following reflections of one, well qualified to pronounce a judgment respecting it. They are taken from a eulogy on General Washington, delivered at Boston, in Feb. 1800, shortly after the death of that illustrious man, before the American Academy of Arts and Sciences, by Hon. Judge Davis; in which, having with much classic allusion compared the character of Washington both in its resemblances and contrasts, with that of Timoleon, and of other heroes of antiquity, he thus remarks;

In studying the character of Washington, we cannot refrain inquiring, by what principles or motives he was thus uniformly swayed to the practice of virtue and the steady pursuit of excellence. Much doubtless was due to his habitual respect for the approbation and esteem of his fellow citizens; and in attributing the formation of his character and fame in any degree to this source, we pay a just tribute to his countrymen, a tribute which he was ever prompt to bestow. It was owing to their steady and strenuous support, he acknowledges, that he did not sink under the oppression which occasionally assailed him. "Posterity," said he, "will regard with admiration and gratitude the patience, perseverance, and valor, which achieved our revolution; they will cherish the remembrance of virtues, which had but few parallels in former times, and which will add new lustre to the most splendid pages of history." On such expressions, he appears to dwell with delight. Thus did Pyrrhus acknowledge his obligations to the Epirots, when honored by them with the name of the Eagle. "If I am an Eagle," said he, "it is upon your arms—upon your wings that I have risen."

To this motive was added that delicate and refined *moral sense*, which is the guardian and protectress of all the virtues; which forbids committing anything base or unworthy; anything unbecoming the dignity of man, a due reverence for himself, and the rank he holds in the scale of rational beings.

But above all, he was influenced by the more permanent and operative principle of religion: by the firm and active persuasion of an all-seeing, all-powerful Deity; by the high consciousness of future accountability and the assured prospect and hope of immortality. Contrasting his sublime example, founded on such a basis, with the tribe of infidel heroes, who have lately appeared on the bloody theatre of Europe, we cannot but apply the impressive language of a sober and intelligent heathen. "Earthquakes, lightning, storms and torrents have an amazing power; but as for justice nothing participates of that, without thinking and reasoning upon God."

The following is also the expressive testimony of President Adams, the elder, to the moral worth and elevation of Washington, taken from his reply to the letter of condolence, addressed to him by the Senate, soon after the news of the General had reached the seat of Government.

I receive with respectful sentiments the expressions of your regret for the loss our country has sustained in the death of her most esteemed, beloved, and admired citizen. In the multitude of my thoughts on this melancholy occasion, you will permit me to say, that I have seen him in the days of adversity, in some of the scenes of his deepest distress and of his most trying perplexities. I have also attended him in his highest elevation and most prosperous felicity, with uniform admiration of his wisdom, moderation, and constancy.

QUESTIONS REFERRING TO THE TRINITY—CONTINUED.

Question 10.

Was the *authority* which Jesus Christ exercised inherent; or, was it delegated to him from another and a greater Being?

Answer.

I appoint unto you a kingdom, as my Father hath *appointed unto me.* Luke xxii. 29.

The Father loveth the Son, and *hath given* all things into his hands. John iii. 35.

The Father "hath *committed* all judgment unto the Son." John v. 22, 27.

All things are *delivered* to me of my Father. Luke x. 22.

The Lord God shall *give* unto him (Christ) the throne of *his father* David. Luke i. 32.

The spirit of the Lord is upon me, because he hath *anointed me* to preach the gospel to the poor. Luke iv. 18.

Thou hast *given* him power over all flesh. John xvii. 2.

He was taken up, after that he *through the Holy Ghost* had given commandment unto the apostles. Acts i. 2.

Jesus knowing that the Father had *given* all things into his hands, and that he was *come from* God, and *went to* God, &c. John xiii. 3.

I have finished the work, which *thou gavest me* to do. John xvii. 4.

To him will I give power over the nations, &c. even as I *received* of my Father. Rev. ii. 26, 28.

God hath *made* that same Jesus, whom ye crucified, both Lord and Christ. Acts ii. 36.

The God of our fathers *hath glorified* his son Jesus. Acts iii. 13.

Him hath God *exalted* to be a prince and a Saviour. Acts v. 31.

God also hath *highly exalted him*, and *given* him a name above every name. Phil. ii. 9.

It is he which is *ordained* of God, to be the judge of quick and dead. Acts x. 42.

And hath put all things under his feet, and *gave* him to be the head over all things to the church. Eph. i. 22.

For *it pleased the Father* that in him should all fulness dwell. Col. i. 19.

Whom he (God) hath *appointed* heir of all things. Heb. i. 2.

God "*gave* him (Jesus) glory." 1 Peter i. 21.

For he (Jesus) *received* from God the Father, honor and glory. 2 Peter i. 17.

Conclusion.

He who *receives authority* from another, cannot possibly be his equal; but Jesus *received authority, honor* and *glory* from the Father: it follows then that he is *inferior to the Father*, and ought to be received as such.

Question 11.

Was Jesus Christ a different being from the Father?—and did he possess a distinct mind and will, from the mind and will of the immutable Father?

Answer.

Nevertheless not what *I will*, but what *thou wilt.* Mark xiv. 36; Matt. xxvi. 39.

It is also written in your law, that the testimony of *two* men is true. I am *one* that bear witness of myself, and the *Father* that sent me *beareth witness* of me. John viii. 17, 18.

I seek not *mine own will*, but the *will of the Father* who sent me. John v. 30.

For I came down from Heaven, not *to* do *mine own will*, but *the will* of him that sent me. John vi. 38.

Conclusion.

From these passages it is most apparent, that Jesus had a will or mind of his own, separate and distinct from that of the Father; they do not, therefore, they cannot constitute one being or person: if then they were *equal in all respects*, it would unquestionably follow, that they were *two Gods*, which would destroy the fundamental principle of all religion, the *Unity of God.*

Question 12.

Was the divinity which dwelt in Jesus, and by which he wrought miracles, a distinct divinity called the Son; or was it the divinity of the Father, and the Father only?

Answer.

The words that I (Jesus) speak unto you, I speak not of myself, but *the Father that dwelleth in me*, he doeth the works. John xiv. 10.

If we love one another, *God dwelleth* in us, and his love is perfected in us. 1 John iv. 12.

Whosoever shall confess that Jesus is the Son of God, *God dwelleth in him*, and he in God. 1 John iv. 15, 16.

Conclusion.

Thus it is clear, that if any one should conclude that because the *Father dwelt in Christ*, that therefore he is literally *one being* with, and *equal to him;* it will follow that all believers are *one being* with God and *equal to him*, because God is said *to dwell in them.*

Question 13.

Is the unity or oneness which is said to exist between the Father and his Son Jesus, a unity of nature or person; or a unity of purpose, disposition, and operation?

Answer.

I and my Father are *one.* John x. 30.

Holy Father, keep through thine own name those whom thou hast given me, *that they may be one as we are.* That they *all may be one*, as thou, Father, art in me, and I in thee, that they also *may be one in us;* that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that *they may be one, even as we are one.* John xvii. 11, 21, 22, 23.

Now he that planteth, and he that watereth *are one.* 1 Cor. iii. 8.

Conclusion.

From these texts, compared together, it clearly follows, that the oneness said to exist between the Father and his Son Jesus, *is not a oneness of nature or person*, but a oneness of purpose, disposition, and operation; since *the very same oneness* is said to exist between all believers and the Father. Hence Paul and Apollos are said *to be one, not one person*, but one in the great object of their mission, and in their manner of fulfilling it.

If, however, any will still contend that Christ and the Father are *one person, or being*, and that this union constitutes Christ truly God; it will follow, by the same mode of reasoning, that the apostles are *equal with God*, for they are said, *to be one even as Christ and the Father are one.*

[For the Christian Register.]

IMPOSITION OF HANDS IN ORDINATION.

Mr Editor,—It has frequently occurred to me, when witnessing the ceremony of ordination, that there was an inconvenience attending the performance of the part called the Ordaining Prayer, which it was very desirable to obviate. I refer to the imposition of hands during the act of prayer. Allow me to inquire, if it is certain that this manner of performing the ceremony is required either by scripture or by known apostolic usage. My attention has recently been turned to the subject by noticing some remarks in reference to it, and in accordance with my own views, in a late number of the New York Observer. A part of those remarks, with your permission, I will quote. The writer is speaking of an ordination which he had attended, and of the imposition of hands during the time of prayer, and proceeds to remark thus;

After witnessing this ordination, it occurred to me that there was something rather inconvenient in this manner of performing the service, which would be greatly increased in case that more persons than one were to be ordained on the same occasion. But besides the inconvenience attending it, I am inclined to think that this method of performing the ordination service is not altogether agreeable to scripture. The ordination of a minister, no doubt, ought to be preceded, and perhaps followed by prayer, but surely the imposition of hands is a separate act, and distinct from the prayer, and there appears to be some impropriety in performing both these acts at the same time. It would appear to be more agreeable to scripture as well as more becoming, for the minister who is to preside first to engage in prayer, and after prayer there might follow the imposition of hands by the Presbytery, while the presiding members might use a form of words agreed upon for the occasion. We read of Christ saying, (John xx. 21,) "As my Father hath sent me, even so send I you." The form then might be a brief address to the person to be ordained, intimating that as the Lord Jesus Christ had ordained and sent forth his apostles, so they in his name did now ordain and send him to perform the service to which he was called. This appears to be countenanced by those passages of Scripture where we read of the ordination of Apostles and other church officers. Thus it is said in relation to the seven deacons, (Acts vi. 6.) "And when they had prayed they laid their hands on them." And we read (Acts xiii. 3.) in relation to the separation of Paul and Barnabas to the apostolic office among the Gentiles, "When they had fasted and prayed, and laid their hands on them, they sent them away." In both these instances, and I believe in others also, the imposition of hands is spoken of as an act distinct and separate from the prayer, and it would seem that the imposition of hands took place after the prayer was concluded.

In this opinion I have been somewhat confirmed, by observing some statements to the same effect lately advanced in a periodical by a person of great learning, and who is said to be deeply read in all matters relating to the history and practices of the reformed churches. The same writer has mentioned that this method of ordination was at one time in use in the reformed church of France, and the reader is referred for authority to some work of Dr Allex, who I believe was sometime pastor of a congregation at Charenton, near Paris.

I will only add, that I have no desire to enter at present on the further discussion of the subject, my leading purpose in referring to it now having been to attract to it the attention of those who are better qualified to discuss it. R.

[For the Christian Register.]

RELIGIOUS DISSENSIONS.

Mr Editor,—I should be gratified in seeing the following observations in your paper, as they appear to me calculated to be useful. They are from the pen of Rev. Thomas Haven, of Reading, and are contained in a sermon, which he delivered in 1772, at the ordination of Rev. Jacob Burnap, Merrimac, N. H. on *dissensions among ministers.*

The damage the Christian religion hath suffered, by the dissension that hath arisen among the ministers of Christ, cannot be expressed; it hath introduced that confusion and distraction into the church of God, which has threatened the very being thereof. *That religion*, which was designed to bring peace to mankind, hath been made the bone of contention; and many who were appointed to promote and defend the peaceable kingdom of our Lord upon the earth, have been the first to take up the weapons of war against their brethren. Had religion been designed to introduce dissension, rage, and every kind of malevolence, instead of love, harmony, and peace among men, it could not have been used to worse purposes, than it hath been by many who would be esteemed its grand supporters, and best advocates. The sword, the fire, and the stake have been made use of by some as means to promote and protect their *unscriptural* doctrines and assuming precepts. And would to God, those who call themselves Protestants could with justice be cleared of the charge of *persecution*, even in these latter days, when the hands of fiery zealots have been restrained from committing violence upon the bodies of those who dissent from them; yet how have they endeavoured to destroy their characters—to render them odious in the sight of people in general, and thereby prevent their usefulness. The charge of heresy hath been sounded; a *word* which hath shed its *baneful influence* over the understandings and hearts of many, rendered them blind to truth, and stripped them of every tender feeling of humanity. Thanks to God, the day dawns upon us, and that condemning, censorious spirit begins to decline. May the God of peace so operate on the hearts of men, that benevolence and Christian charity may increase, *brotherly love* and the *graces* of the gospel be esteemed of greater importance than argument in *speculative notions.* Ministers of the gospel, instead of endeavoring to ruin and destroy each other, should seek to cultivate and promote a quiet and peaceable temper and disposition. While they are careful to promote the grand design of the gospel, and are seeking to advance the good and welfare of people in general by engaging them to piety and religion, they should not behave towards each other like *strangers*, or, what is worse, like *enemies*, because they cannot agree in lesser matters. So long as the capacities, tempers, education, and advantages of men are so different, it is not to be expected they will ever agree in all points; neither can it be supposed, that it was ever designed by the God of nature, that there should be an universal agreement. This disagreement gives room for the exercise of charity in this respect; love and forbearance towards each other are required of all; what is of importance is plain and easy to be undestood; for the gospel was not designed for the wise, learned, and subtle reasoner only, but for men of ordinary capacities and acquirements, who have neither leisure to study nor capacity to understand the various systems of school divinity. The man who professes his belief in the Christian religion, and appears to be a conscientious walker with God, a man of virtue, integrity, sobriety and uprightness, ought to be received as a faithful servant of Christ, and not rejected as a *heretic*, because he cannot believe some *human systems and establishments of religion*

Mr Haven lived *sixty* years ago, he was called "one of the best preachers of his day," and as his

observations related to a subject important at the present time, I hope you will agree with me in thinking their publication in your paper will do good. W.

[For the Christian Register.]

THE PASTOR'S WALK.

Mr Editor,—I have spoken of thoughtlessness as one source of Sarah's ingratitude to her parents. Another seemed to be an unsubdued lawless pride. The idea of being under obligations to her friends was a thing she could not endure. There was an inward resistance, one would have supposed, to every feeling of dependence upon them—a self-sufficiency which could not stoop to the thought of owing them anything. If therefore an occasional conviction of the opposite description stole on her heart, it was easily mastered by the resolution to let no one perceive it. And I cannot doubt that some of her severest struggles in the way of transgression came from this unwillingness to betray a penitence for the past. Certain it was that the acts of obedience she would at times render her mother, indicated relentings within far beyond the amount she intentionally expressed. Often did she hesitate, therefore, to perform a service, lest it should appear to flow from a sense of favors received. Often would she choose to suffer, as we must believe, a silent pang of conscience, rather than allow her lordly spirit to yield, and her swelling pride to bear its deserved rebukes.

And all this while that elder sister was enduring many a moment's grief for the fearful issues of this dark career. She would strive to impress on the mind of Sarah a feeling of the debt she owed their parents—of her own capacities—of the honor she could gain by the virtues, graces and solid acquirements that a reformed conduct at home would add to her character. Knowing her strong thirst for the praise of those around her—how she would adorn her person to please the eye—and color her language to win the ears of those she regarded—what bold and extravagant assertions, what brilliant remarks she then threw out, her sister would endeavor to set forth the dangers of making those public conquests, and the ultimate regret and mortifications of those who in their early days passed for belles. "It," she would say to her, "you are ambitious to gain admirers, you had much better seek for that which deserves praise. You have enjoyed uncommon advantages for a good education; and yet I can see that you had rather be complimented for beauty—for a rich dress, or an elegant ring, than for anything good you have learned by study, anything which would show that your mind was improved, or your heart made better. You will not always be young as you now are, and it will be a poor consolation, when you grow up and have lost this circle of flatterers and made yourself unfit for the duties and pleasures of a quiet family, to remember how much you was once admired and attended to in society. I am sorry, indeed, for the rudeness of your treatment to *us*, because I know it will make *you* so unhappy hereafter."

And her brother, too, although not an inmate in his father's family, had opportunities to witness a conduct in her which gave him the deepest anxiety. Being one evening alone with her, he took occasion in his usual mild and tender way to speak of the extreme indelicacy of her general manners. The appeal was so full of kind interest—it must have been so,—that I was surprised to hear the reply she made him. "I wish you would not trouble yourself so much J. about me, you would like, I suppose, to see me as tame and lamb-like in my manners as Ellen C. But I look with contempt on her, I have no idea of doing just as you and M. would have me. I am old enough to take care of myself." And so it would always be. She seemed to regard her brother and sister as her enemies. When they mentioned any of her faults, she would fly into a passion, and hurl forth some expressions not only unbecoming a lady but even unworthy a civilized being. "I believe you would be glad to take away everything I have. I have no doubt you would like to destroy me if you could," she would say. And yet, what interest could she imagine her brother to have in doing her injury? Had he been bent upon this, his most certain plan would have been to take no notice of her actions, to leave her to the rewards of her folly and sin.

And such for a time appeared to be her doom. For that brother was called to remove from our place, and the sister accompanied him to his new abode. Being thus left, as one would suppose, to more lonely meditations at home, and induced, we should think, irresistibly, to supply the situation of an elder sister to her mother, there was hope of an amended course of life. But alas! the small weight, that had hitherto balanced her elastic spirit, seemed now taken wholly away. A deeper gloom was gathering over the minds of her parents; for she run a still wilder and more wicked career. But a kind Providence saw that the cup of their misery was full, and by a sad and awfully impressive event interposed, as I am about to relate, for the restoration of this ungrateful daughter to peace and virtue. B.

[For the Christian Register.]

A Catechism of Natural Theology. By Rev. I. Nichols, D. D. Second edition. Boston, Wm. Hyde, 1831.

This is a valuable book; and, although originally written for the use of children, there is not a man in the community, whatever may be his advancement in science, to whom this unpretending little volume will not prove of inestimable value. The manner of treating the subject of this work, adopted by its author, is altogether new; and the student of this sublimest of sciences is led during the researches he is herein prompted to make, so easily and irresistibly "from nature up to nature's God," that he is inclined to wonder, after laying down the volume, how it should have chanced, that he had been enabled to gather so many new ideas, to find a clue to so many mysteries, and to find proofs of the existence and constant agency of a kind and beneficient God so strikingly corroborated, in so modest a work, after having studied Paley, Arnotte, and Bell, so deeply and so long. This is the worth of the book before us; it exactly supplies a long lamented deficiency in the science of Natural Theology; it has made rough places plain, and crooked paths straight, and enables "children of a larger growth," as well as those of the Sunday school to which it was originally dedicated, to understand most fully that sublime science which should be the foundation of all others.

It will herein be seen that we differ somewhat broadly from the writers in the last Monthly Review, and Christian Examiner, upon the question of originality in the compostion of the work before us. We expected a different opinion from that intimated in both the articles referred to, upon a first perusal of them; and this opinion has since been confirmed in the most satisfactory manner. The "Catechism" is called in both these articles "a compilation," and as far as we could see, the impression upon the mind of the reader must have been inevitable from reading them, that Dr Nichols had performed only the task of a mere condenser or compiling editor of the written opinions and illustrations of others. Now the literal fact is, that it is almost completely original, both in its opinions and illustrations. It is not denied that use has been made of the works of the distinguished authors who have written more at length upon the subject, in the composition of the present volume,—but still the very manner of presenting those opinions the author has adopted in the Catechism from those writers is purely original, while at the same time he has not hesitated to put down his own opinion in preference to others, when his conviction of its truth has prompted him to do so. For example, compare what is said of the arm, on page 96, with Paley's remarks on the same subject; and also compare page 166, with Paley and see if this work is merely a compilation, a condensation, from that writer's celebrated Philosophy.

But we have more proofs that the 'Catechism' is not only the original language and manner, but also the original thought and sentiment of its author. It abounds with the happiest and most familiar illustrations, in verbal description, as well as in diagrams, and engraved figures, entirely new, and prepared under the direction of Dr Nichols, expressly for this work. Almost the whole of page 41, and part of page 42, we have reason to believe, may be set down as of this description; so also the illustration of the fountain, with its explanation, on pages 54 and 55,—that of the thigh bone, with its description, on page 105,—that of the rope and pulley, on page 131,—the *trochlear muscle*, on page 132, which we know was drawn for the work before us, under the actual direction of the author,—the idea and sketch of the *gaff*, on page 134,—the figure, explanation, and application, on pages 144 and 145,—the entire material of all that is contained between the fifteenth line of page 161, and the bottom of page 165, in one view as important and valuable as any equal number of pages in the work,—the illustration of the feather on pages 173 and 174,—and that of the spider's web, both of them evidently original, and both alike ingenious and useful,—the entire material of pp. 169—170—179—180—206 to 209 inclusive, and 211 to 215 inclusive. And now if the reader will take the trouble to refer to all these passages, (and we pledge ourselves to furnish almost as many more,) if he does not find himself constrained to confess that he has been reading an original work, we will be content that the author be set down a mere "vender of other men's work."

We have no other motives in the present notice than a wish to do justice to one who, as a scholar and divine, as well as an author, deserves it most richly at our hands and those of the public,—and a desire to subserve the cause of native literature, by giving that encouragement to it which will tend to its increase, and by avowing that honest pride which is naturally felt in native genius, and which is jealous in defence of its fair treatment. We therefore, in conclusion, agree with the writer of the article alluded to in the Examiner, that the volume under remark "merits a much higher distinction than is usually awarded to works of this class." O.

CHRISTIAN REGISTER.

BOSTON, MARCH 3, 1832.

WILLIAM ROBERTS OF MADRAS.

Humble in circumstances as this man is, he is by no means least in the kingdom of Heaven. We think him a remarkable individual. Our attention has been called to him now by letters and pamphlets, written by himself, which have recently come to hand. They surprise us. They would be creditable to an educated person among us. But Roberts, the author, is a native of Hindoostan, born of very indigent Tamul or Malabar parents, and at their death in 1780 was reduced to extreme poverty. He was soon afterward taken and sold as a slave. He at length went to England and, to use his own words, "with the assistance of one by the name of Butler (an African,) I got myself baptized in St James Church, which is between Pall-Mall and Piccadilly, on the 3d of August, 1789, and named William Roberts, being then about 18 years old." He afterwards returned to Madras, as a servant. But we cannot follow him in the various fortunes of his life. Suffice it to say, his sphere of worldly occupation has continued to be humble; yet he has made himself acquainted with the Tamul and English languages, has preached Christianity in both, and has translated and composed several pamphlets for the use of his countrymen. Three of these we have just received, from which we make a few brief extracts, as a specimen of what a native East Indian in obscure life and in indigent circumstances can do.

Two of these pamphlets, which are in English and Tamul (the English on the left and the Tamul on the right hand page) are reprints and translations of tracts that have been in circulation among us, viz. "One Hundred Scriptural Arguments for the Unitarian Faith," and "An Answer to the Question, 'Why do you go to the Unitarian Chapel?'" They were published at Madras in 1830.

The third is an original production, a small pamphlet called "Memorandum." It notices a publication against Unitarianism by some one under the assumed name of *Anantachary;* of which publication it thus speaks: "It ascribes tenets to the Unitarians which they do not hold, and then affects to prove their fallacy. The author sets up and contends with a shadow of his own; but he takes good care not to grapple with any of the *facts* stated in the 'Answer to the Question, Why do you go to the Unitarian Chapel?' or 'One Hundred Arguments.'"

But the largest and most interesting pamphlet in the parcel sent us by Mr Roberts, is one with this title; "Anantachary answered, or Unitarian Christianity vindicated against the attacks of the Gentlemen's Gooroos," &c. "By William Roberts; Madras, 1831." We quote the whole preface, as it contains statements that will interest many of our readers.

Unitarian Christianity is that which I profess and teach,—and the objections I urge against Trinitarianism and Hindoo Idolatry I have been enabled by my Respected Friends, the British and Foreign Unitarian Association, to publish in my own language. From the year 1822, I have published some tracts every year. Abundance of these tracts are in circulation. My letters to my English Unitarian friends are published in England and some of them republished in America. I have also received from time to time, since the year 1817, several supplies of Unitarian books and tracts from England, America, and Calcutta, and many of them I have circulated among those who were desirous to peruse them;—all these will shew that though a humble, I am yet an avowed Unitarian Christian. Some of the Missionary Gentlemen have condescended to send for me, and to make inquiry into my religious sentiments; but they have not been able to confute my simple arguments for the Unitarian Christian faith, or convince me of the truth of their own system; the reluctance of most of them to allow me to wait upon them a second or third time to discuss the subject, convinces me that those learned Gentlemen are pretty well aware that their system will not bear free discussion. None of my publications have yet been controverted.

In the year 1828 Vedanaiga Shastree of Tanjore, wrote an Epistle (in reply to some persons at Secunderabad, who requested the Shastree to furnish them with solid arguments from the Scriptures, in support of the Trinity to confute Unitarians) in which he advanced objections against Unitarians and their faith, and added some arguments, as he thought, in support of the Trinity. To these I published an answer the following year.

Last year, the Madras Religious Tract Society, without noticing any of my publications, or even directly mentioning the name of Unitarians, published their tract No. 36, entitled, "Illustration of Christ's divinity." To this, I published a full answer. Again, towards the close of the year they published their tract, No. 40, entitled, "On the nature of the Holy Spirit." To this, I have added an answer in my tract, "On the Impersonality of the Holy Ghost," which I published this year.

From my limited knowledge of English, and not being accustomed to write it, I have not ventured till now, to publish anything in that language. I have hitherto confined myself to translating tracts from English into Tamil. The Gentlemen's Gooroos, aware of my deficiency in this respect, have attacked Unitarian Christianity through my weak side. But I can safely say, that by so doing they have not advanced any argument either affecting Unitarian Christianity or in favor of their own system. They rely upon the ready faith of their readers, when they affirm that the Trinitarian system is the religion of the Bible, and Unitarianism the contrary.

It may be observed, that the Unitarian tract against which the Gentlemen's Gooroos made their attack, was published by me in English and Tamil on opposite pages, for the express purpose of bringing my readers acquainted with the sentiments of the English Unitarians in their own language. Had the Gentlemen's Gooroos pursued the same plan, it would have been doing justice to the natives for whose benefit we all labor. Had they published in both languages as I did, it would also have afforded me an opportunity of explaining my sentiments to them in Tamil without difficulty. But as the tract alluded to is given in English only, the reasonable inquiries of any inquisitive native can be but very imperfectly answered by an ordinary interpreter.

It remains for me now to ask the reader to make allowances for my deficiency in English, and to beg that he will peruse the following tract with all the attention that the importance of the subject requires.

Mr Roberts then enters upon his "Vindication" against his Trinitarian assailants. He begins thus:

Reverend Gentlemen—pardon the liberty I take in defending my faith. Your attacks compel me to do so. Is it indeed true, Gentlemen, that your doctrines and those of the New Testament are the same? Does the New Testament contain such a doctrine as the Trinity,—the deity of Christ—the separate existence and divinity of the Holy Ghost? In what part of the New Testament is it said, that God, the Creator of the Universe, consists of three persons of the same nature, and like attributes? Are there such expressions in the New Testament as "God the Son," "God the Holy Ghost," "Trinity," "three persons in one God," "incarnate God," "Glory be to the Son and Holy Ghost," "as it was in the beginning is now and ever shall be"? Does the New Testament teach that Jesus of Nazareth possessed two natures, the one divine and the other human?—To all these questions, I answer, No!

And the author goes on to prove the truth of his assertion, in a manner that surprises us, considering his means of education, his place of residence, and his depressing circumstances. We have room only to add that Mr Roberts is a preacher as well as writer; that his eldest son, Theophilus, assists Abraham Chiniah, a worthy Unitarian pastor at Secunderabad; and that his second son, Joseph, is in England under the care of Rev. J. R. Beard of Manchester, and gives promise of being a valuable coadjutor on his return to India.

LATE PUBLICATIONS.

The Liberal Preacher, No. 2. and 3, for February and March, containing a sermon by Rev. John Brazer, of Salem, on "the value of the public exercises of our religion," and a discourse by Rev. E. S. Gannett, of Boston, on "the claims of religion on the female sex."

We omitted, amidst the pressure of other matter, to notice in its place this excellent discourse of Mr Brazer, which appeared with the wonted punctuality of the "Liberal Preacher," on the first of the last month. It is a discourse, however, which for the importance of the subject and the manner in which it is treated, we commend to special attention. It abounds in judicious, serious, and weighty remarks on the *obligation*, but especially the *benefits* of public worship; in the illustration of which, the preacher has shown, as we think to the conviction of every reflecting mind, the inestimable influence of the public exercises of religion upon the personal, social, civil, and religious improvement of men, as the means of diffusing knowledge, of preserving order, of cherishing kind affections, of releasing from the bondage of worldly engagements, and giving strength and reality to religious faith. Whoever reads this discourse will see, or at least we should like to know how he could fail to see, that in view of all the blessed influences of the Sabbath, which includes the public exercises of our religion, it is the bounden duty of every individual faithfully and conscientiously to observe it. "The obligation," says Mr Brazer, "is plain, and need not be stated. It is imperative and needs not to be enforced. It is untimely at no period. It is inapplicable in no place. As mere creatures of a day, as beings who live for this world alone, we cannot widely disregard it; and as Christians, it has an imperative claim upon our reverent and enlightened observance."

The discourse by Mr Gannett, which belongs to this month, will also be read, as we understood it was heard, with great satisfaction. It exhibits the claims of religion on the female sex; and from the consideration of the intellectual and moral constitution of woman; from the nature of her employments; from the commanding influence she possesses within the domestic circle, which is her peculiar province, and thence through society; from the claims, which Christianity holds upon her gratitude by exalting this influence and making woman what she is in every civilized nation of the globe; and, finally, by the *necessity* of religion to sustain her amidst her peculiar sorrows;—the writer shows, that she is bound to make religion her study, her guide, and support. The discourse is an earnest and eloquent exhortation to all whom it addresses, to add themselves to that goodly company of "holy women, who trusted in God."

The Loss of Children. A Sermon delivered Jan. 22, 1832. By W. B. O. Peabody, *minister of the Third Society in Springfield.*

This is a very interesting and consolatory discourse, written with the author's accustomed felicity of manner, on a topic, that never fails to find its way and its welcome in the parental heart. It was suggested, as the writer mentions, by "a time of unusual anxiety and sorrow in that place," when many had been bereaved, and many were fearing bereavement. It probably needs the experience of this sorrow to enable one adequately to conceive it, or effectually to console it. And in addition to the considerations that religion offers, it perhaps also requires beyond the common topics of the pulpit, the aid of genius, and even of a poetic imagination, to give to a discourse on the death of young children all the interest of which it is susceptible. None of the requisites are wanting in the author of this sermon; and it will be read, we are certain, with great pleasure, by all parents, who have been called to taste of that bitter cup. The number of such mourners is never small; and the recent ravages of death among us have caused many parents in the bitterness of their sorrow to enquire, "Is it well with the child?"

From this question of the Prophet, which was replied to in the strength of a true faith by the Hebrew mother, the writer of this sermon having first shown, that "it *is* well with children when they die," enquires, "what are the designs of Providence in calling children away from their parents?" We can here quote only a few passages.

I think that you cannot possibly imagine more than two reasons why children are thus called away. The first is, to save them from the evils of the world. Far be it from me to represent this life as a vale of tears—or as a place where the miserable out-number the happy; I know that it is not so, and that the great proportion of the earth's inhabitants want not the power but the disposition to be happy. Still, time and chance happen to them all; and if you look upon those who started together in life, with high hopes and bounding steps, you find some who are soon bent down with suffering, while others keep on successfully to the last. You find some, who midway in life, are wasted with disease, which breaks off all the purposes of life and sinks them slowly and heavily to the grave; you find some, who, without any fault of their own, are thrown into a condition in life, in which they have everything to endure, with no hope of anything better in this world; you see the man with the crown of rejoicing taken from his head; you see the aged moving alone, unsupported and uncared for to the tomb. Such destinies in life there are; and such might have been the portion of the child who perished yesterday, today, or the one that shall die tomorrow; if so, the parent should thank God, who hides it from the evil, even though He hides it in the grave.

But these which I have named, are not the worst evils of life. This is a world of sin. They who come forward to bear a part in it, meet a thousand various temptations; and they are too many who yield to them and fall. The generous and high minded youth sometimes becomes a cold, selfish and unfeeling man; the man who used to look the world in the face, becomes base and dishonorable, and either frowns in savage defiance or looks down with shame; they who were loved for their kind hearts become slaves to their vices which make them a burden and sorrow to their friends; and very often, those whom the world accuses of no vices, are yet entirely destitute of moral principles and religious affections. If it might have been the fate of your child, to sink in any one of these snares—if there were the least danger of his becoming an alien from heaven, and self outcast from his God, what parent would not rejoice to have his child taken to a better world before it becomes deeply stained with the corruption of this? You should bless the hand that throws open a door of escape, even if it is the door of the grave.

No parent feels as if *her* child could ever have become a slave to corruption—but God knows—and if it is not to save them from the evils of life, that they are taken away, it must be for the second reason:—to place them in a condition more favorable to their improvement than this world affords.

RELIGIOUS INTELLIGENCE.

[For the Christian Register.]

DEDICATION AT BRATTLEBORO', VT.

The new Church lately erected in Brattleboro', Vt., was dedicated to the worship of the One God, on Wednesday, 22d inst. The services were all impressive and appropriate. The Introductory Prayer, by Rev. Mr Sullivan, of Keene; Reading of the Scriptures, by Rev. Mr Stearns, of Northampton; Dedicatory Prayer, by Rev. Dr Thayer, of Lancaster; Sermon by Rev. Mr Hosmer, of Northfield, from 1 Cor. 26th chapter, part of the 13th and 14th verses, "Watch ye, stand fast in the faith. Let all your things be done in charity." Concluding Prayer, by Rev. Mr Crosby, of Charlestown.

The sermon was peculiarly adapted to the occasion and place. The difficulties, under which any new Unitarian Society must necessarily labor, when surrounded by vigilant and zealous professors of other creeds, and when affected by the exciting movements of the present time, were pointed out with truth and earnestness—and the dangers which they were in, of running into the opposite extreme of apparent indifference and apathy, of making religion consist more in refinement of intellect than in spirituality of the affections, and of becoming uncharitable and hard-hearted, were guarded against with solemnity and power. The discourse closed with an appeal to the consciences of the audience, that as they professed what they called a purer theology, so should their lives bear the indelible and convincing proofs of the efficacy of their profession.

In the afternoon, services were again performed in the church,—the Church was organized and the sacrament administered. The Rev. Dr Thayer preached an able and appropriate sermon on the peculiar doctrines of Unitarianism.

The prospects of this Society are encouraging. They have but recently separated themselves from the Trinitarian congregation; but their experiment has more than answered their most sanguine hopes. The pews were all sold but thirteen, and produced four hundred dollars more than the whole cost of the house. Mr Brown, of Harvard University, is engaged for a season to supply their pulpit.

We congratulate our friends in Brattleboro' on the success of their undertaking, and pray that all their efforts may be followed by the divine blessing. J.

Notice. In consequence of the Quarterly Charity Lecture occurring on Sunday evening next, the lecture at Mr Emerson's Church will be post poned until Sunday evening, March 11th.

Episcopal Church, Rochester, N. Y. The Rev. H. V. D. Johns, Rector of Trinity (Episcopal) Church in Washington, D. C. has accepted an invitation from a society in Rochester, N. Y. and is about to remove thither.

American Bible Society. It has been resolved by the Managers of the American Bible Society to print the Scriptures in the languages of the Sandwich Islands, the kingdom of Burmah, the country near Bombay, and of Greece; and twenty thousand dollars will be applied to the forwarding of bibles to these places, as soon as the requisite means are obtained.

Commonwealth of Massachusetts.

BY HIS EXCELLENCY

LEVI LINCOLN,

Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF PUBLIC FASTING, HUMILIATION AND PRAYER.

The People of this Commonwealth, devoutly recognizing their constant dependence upon the Superintending Providence of Almighty God, will especially seek His Favor and Blessing upon the opening prospects of a new Year.

In a deep and contrite sense of their own unworthiness, they will, with penitent Hearts, humble themselves before the Throne of Infinite Grace, imploring forgiveness of their Sins, that, of the riches of Divine Goodness, the Mercies, spiritual and temporal, which they need, may continue to be vouchsafed to them.

With the advice and consent of the Executive Council, I, therefore, invite them to give public expression to these sentiments of Penitence and Dependence, by unitedly observing Thursday, the Fifth Day of April next, in offices of Humiliation, Fasting, and Prayer. Let them assemble, on that day, in their respective Religious Associations, to kneel together at Altars dedicated to the worship and homage of the Most High, and there, instructed in their duties

and immortal destiny, by the Revelation of his Will, through the mission and ministry of his Blessed Son, the Lord Jesus Christ, mingle their Confessions of transgression and Supplications for pardon, with solemn Resolutions of Amendment and future Obedience to his Law. May it be a season for faithful self examination, and of effectual rebuke to the Follies and Vices of Individuals, and the Sins of the Land;—And, by the appropriate religious observance of the occasion, may private virtues be strengthened, and public manners and morals purified, elevated and reformed.

And may there be fervent Prayer to Heaven, that, through this year, we may have Peace in our Borders, Plenty in our Stores, and Health in our Habitations.—That the frightful Pestilence, which has desolated other Countries, may not be permitted to reach these Shores, but that the Places, which, elsewhere, have been visited with the Destroyer, may speedily be delivered from his dreadful ravages:—That the labors of the People may be prospered in all useful enterprises and occupations:—That the Union and harmony of the States may be preserved, and a Divine Blessing rest upon the Administration of the Government, and all the interests of the Citizens.

Given at the Council Chamber in Boston, this first day of March, in the year of our Lord one thousand eight hundred and thirtytwo, and the fiftysixth of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Secretary.

God save the Commonwealth of Massachusetts!

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

In the Senate, Friday Feb. 24th. Bills were reported to repeal parts of the riot act, and to incorporate the Worcester Female Academy. The resolve for a revision of the General Laws passed in concurrence.

In the House of Representatives. The Committee reported that it is inexpedient to legislate on the subject of providing for the settlement of the estates of persons supposed to be dead. A resolve was passed granting taxes for the several Counties. Bills passed to be enacted,--To exempt certain goods &c. from attachment and execution; to incorporate Commercial Wharf in Boston; to establish the Hoosac Rail, or McAdamized Road Co. A bill was reported to annex part of the town of Tewksbury to Lowell. The bill respecting arrest and imprisonment in civil actions was reported, with an amendment. A bill was reported regulating attachments of real estate. Bills enacted,--To incorporate the Fellenberg Academy in Greenfield; to increase the capital of Hamilton Manufacturing Co.; in addition to an act regulating notices of petitions to the General Court; to incorporate the Wardens &c. of St Stephen's Church in Pittsfield; to authorize the owners of T Wharf in Boston to extend the same into the channel.

In the Senate, on Saturday. Orders of notice passed on the petitions of the proprietors of Connecticut River Bridge, and of Boston and Worcester Railroad Co. The Committee reported that it is inexpedient to legislate respecting the abolition of imprisonment for debts under the sum of $50. Bills were reported to incorporate the Fairhaven Seaman's Friend Society; to increase the capital of Dedham and Danvers Banks, and to incorporate a Bank in Brighton. Bills enacted,--To authorize the extension of the T Wharf; to establish Hoosac Rail, or McAdamized Road; to incorporate St Stephea's Church in Pittsfield; Taunton Hotel; Commercial Wharf Co. in Boston; the Fellenberg Academy; additional to an act regulating notices of petitions to the General Court; to increase the capital of Hamilton Manufacturing Co.; additional to acts regulating fisheries in Monatiquot and Merrimack rivers; additional to acts exempting certain goods &c. from attachment and execution.

In the House of Representatives. The bill for the relief of Insolvent Debtors, was reported with sundry amendments. The petition of the President and Fellows of Williams College was referred to the next General Court. Reports were accepted on the expediency of providing for the settlement of the estates of persons supposed to be dead; on the order respecting rogues &c., on the order respecting fees on the entry of actions; on giving towns authority to bury their dead at their expense, and on the order relative to Jurors.

In the Senate, on Monday, Feb. 27th. A bill was read to incorporate the Unitarian Society at Fall River in Troy. The Committee were instructed to report a bill for electing by General Ticket, in the month of November next, fifteen electors of President and Vice President of the United States.

In the House of Representatives. Commissioners were appointed to settle the accounts of Joseph Sewall, Esq. late Treasurer of the Commonwealth. A remonstrance was presented of the town of Raynham, against the petition of Middleborough, respecting the fishery in Taunton river. A bill was reported on the order respecting the settlement of the estates of deceased persons. The Committee reported that it is inexpedient to legislate respecting giving Courts of Probate concurrent jurisdiction with the S. J. Court in granting licenses to idiots &c. The bill for the regulation of licensed houses passed with an amendment. Yeas 278, Nays 127.

In the Senate, on Tuesday. Bills enacted,—To increase the capitals of the Oriental Bank in Boston, Franklin Bank and Gloucester Bank; to incorporate the Cabot Manufacturing Co.; to incorporate the Fitchburg Bank; further providing for the punishment of attempts to commit murder. A bill in addition to an act to incorporate certain persons to build a bridge over Connecticut river, between Sunderland and Deerfield, was reported. A bill was reported in addition to an act establishing Boston and Taunton Railroad Corporation. A bill was reported to incorporate Milbury Academy, with an amendment.

In the House of Representatives. Bills enacted, —Providing for the punishment of attempts to commit murder; additional to an act for the government &c. of the State Prison; additional to an act to incorporate Boston and Providence Railroad Co.; to incorporate Cabot Manufacturing Co.; Marblehead Charitable Society; Bellingham Manufacturing Co.; the Point Bridge Co.; Fitchburg and Charles River Banks; to increase the capital of the Franklin, Gloucester, Merchants, Oriental, Lowell, Merrimack and Railroad Banks. The resignation of Major General Hall of the Seventh Division, was communicated by message from the Governor. The report on the proposed amendment to annul the 9th amendment of 1820, was indefinitely postponed.

In the Senate, on Wednesday. The Rev. Mr Peabody signified his acceptance of the appointment to preach the next Election Sermon. Bills reported, —For enlarging the jurisdiction of the Court of Common Pleas &c.; directing the mode of choosing Electors of President and Vice President; to incorporate the Phœnix Bank in Charlestown, and the Charlestown Bank in do. Bills enacted,--In addition to an act for the government &c. of the State prison; to incorporate Bellingham Cotton Manufacturing Co.; the Point Bridge in Gloucester; Charles River Bank in Cambridge; Marblehead Charitable Society; in addition to an act to establish Boston and Providence Railroad Corporation; to increase the stock of Lowell, Merrimack, and the Merchants Banks.

In the House of Representatives. A bill was reported providing farther remedies between co-executors, co-administrators and others. A report was made recommending the assessment of a direct tax. The Committee on the subject of amending the Constitution in its provision for a Representative in this House, were instructed to inquire into the expediency of proposing to the people the question whether they will have a Convention for the purpose of amending the Constitution. A report was made referring the question of the expediency of removing the Seat of Government to the next General Court. A report was made to incorporate the Dana Manufacturing Co. General Lyman Judd was chosen Major General of the Seventh Division. A report was made, that it is inexpedient to legislate upon the subject of granting land to each destitute Academy. Bills enacted,--Repealing parts of the riot act, and act to prevent profane swearing; to incorporate the Adams, Concord, Market, Marine, and Warren Banks; the Berkshire and New York Railroad Co.; additional to the act incorporating Franklin Railroad Co.; to incorporate the First Society of the New Jerusalem Church in North Bridgewater. A Committee was appointed to be joined by the Senate, to consider in what manner the Commonwealth shall be distributed for the choice of Counsellors and Senators at the next election.

In the Senate on Thursday. Bills reported,— In addition to an act to incorporate the Managers of the Boston Port Society,—to incorporate the Proprietors of Bass River Lower Bridge,—in addition to an act to incorporate the President &c. of Mendon Bank. Lyman Judd was chosen Major General of the Seventh Division, in concurrence. Bills enacted,—To incorporate the First Society of the New Jerusalem Church in North Bridgewater,—Berkshire and New York Railroad Co.; the Concord, Market, Marine, Warren, Adams and Old Colony Banks,—in addition to an act to incorporate the Franklin Railroad,—repealing part of the riot act, and part of the act against profane swearing.

In the House of Representatives. A Committee was appointed to consider the expediency of refunding from the Treasury to the city of Boston and to the several towns the expense incurred by them, in taking plans of the same, as required by a resolve of March, 1831. A bill, with amendments, was reported to incorporate the Boston and Worcester Railroad Co. The Committee appointed to report a revision of the laws respecting the form of Bank bills reported that it is inexpedient to legislate thereon.

Congress. We find nothing of moment that has been done at Congress. Several petitions have been presented and several private bills passed. Mr Clay's resolution, relative to the Tariff, was still under discussion; other measures are still in suspense, but nothing important completed since our last paper.

Celebration of the 22d at Philadelphia. The celebration of the centennial anniversary of the birth of Washington, at Philadelphia, was very splendid. The procession embraced nearly 20,000 persons and was between three and four miles in length. Besides the military escort, civil officers, various societies and citizens, the Mechanics moved in the procession in perfect order, busily employed at their respective trades. Business was suspended, and the day was spent in grateful remembrance of the Father of his country.

Destructive Flood. The Ohio and Alleghany rivers have risen during the past month of February to a height never before witnessed; the last accounts say, sixtytwo feet, and that the freshet still increased. A great amount of property has been destroyed, and some lives lost. Marietta, Cincinnati, Pittsburg, and Wheeling have suffered much. Houses, stores and other buildings have been swept away, and, says a Western paper, "along the whole line of the river Ohio, the devastation is as far from being estimated as it is beyond precedent."

Baltimore and Ohio Railroad. A correspondent at Baltimore makes the following statement in regard to the Railroad.

'A stranger would be surprised to witness the operations on our Railroad, and see the amount of business transacted on the 60 miles already completed. More than 350 cars or wagons are now in operation, and this number is insufficient for the demand for transportation. The road is now completed into the heart of the city. During the first 16 days of this month, [February] there arrived and departed 1,733 wagons loaded, inward, with flour, produce, &c. outward with merchandize. During the 16 days there arrived in the passenger cars 1,723 passengers. Among the articles which *arrived* on the cars during the 16 days alluded to, there were 14,288 bbls. Flour, 61 tons Iron, 490 tons Wood, 195 tons Granite, 900 bushels Grain.

'Neither snow nor frost has obstructed the cars an hour this winter. The work progresses with great rapidity, and those who are acquainted with the country believe it will be completed to the Ohio River within *five* years from this time.'

Mrs Chapman. The trial of this woman, who in connection with Mina, was indicted for the murder of her husband terminated on Saturday last. The Jury returned a verdict of Not Guilty. The trial of Mina will take place in April.

Remains of Washington. The Committee appointed by Congress to conduct the celebration on the 22d of February, applied to the present owner of Mount Vernon for leave to remove the remains of Washington to the Capitol, where they might be deposited in a public mausoleum. Mr Washington, the grandnephew of the General, declined acceding to the request of the Committee in a brief but respectful letter. The Legislature of Virginia, upon hearing of this application, passed resolutions dissapproving of any attempt to bear the remains of Washington from the soil of his native State. Mr Washington's letter is this.

Mount Vernon, Feb. 15, 1832.

Gentlemen,—I have to acknowledge the receipt of your letter, and the resolution of Congress to carry into complete effect that which was adopted in Dec. 1789, for the removal of the remains of George Washington to the Seat of Government.

I have received with profound sensibility the expression of the desire of Congress, representing the whole nation, to have the care and custody of the remains of my revered relative; and the struggle which it has produced in my mind between a sense of duty to the highest authorities of my country, and private feelings, has been truly embarrassing. But when I recollect that his will, in respect to the disposition of his remains, has been recently carried into full effect and that they now repose in perfect tranquillity, surrounded by those of other endeared members of the family, I hope Congress will do justice to the motives which seem to me to require that I should not consent to their separation.

I pray you, gentlemen, to communicate these sentiments and feelings to Congress, with the grateful acknowledgments of the whole of the relatives of my grand uncle, for the distinguished honor which was intended to his memory, and to accept for yourselves assurance of my gratitude and esteem.

JOHN A. WASHINGTON.

Liberia. The 'Baltimore American,' in publishing the following letter, speaks of its value in these terms. "The testimony contained in the annexed letter in favor of the prosperous condition and rapidly growing consequence of the American Colony on the Coast of Africa, is, perhaps, as valuable in a practical point of view as if it had been extended to a much greater length. The writer 'is a man of integrity and piety,' and his statements being founded on his own personal observations during his stay there, are entitled to every confidence. The letter is addressed to the Secretary of the American Colonization Society at Washington.

Washington, Feb. 1832.

Dear Sir,—Having just arrived in the United States from the Colony of Liberia, to which place I went as master of the schooner Margaret Mercer, and where I remained thirteen days, during which time I was daily on shore, and carefully observed the state of affairs and inquired into the condition of the people, I venture to state some facts in regard to the circumstances and prospects of the Colony. On the 14th December I arrived, on the 15th I went on shore, and was received in the most polite and friendly manner by the Governor, Dr Mechlin, who introduced me to the ministers and principal inhabitants. All the colonists appeared to be in good health. All my expectations in regard to the aspect of things, the health, harmony, order, contentment, industry, and general prosperity of the settlers, were more than realized. There are about two hundred buildings in the town of Monrovia, extending along the Cape Montserado, not far from a mile and a quarter.—Most of these are good substantial houses and stores, (the first story of many of them being of stone,) and some of them handsome, spacious, painted, and with Venitian blinds. Nothing struck me as more remarkable than the great superiority in intelligence, manners, conversation, dress, and general appearance in every respect, of the people over their colored brethren in America. So much was I pleased with what I saw, that I observed to the people, should I make a true report it would hardly be credited in the United States. Among all that I conversed with, I did not find a discontented person, or hear one express a desire to return to America. I saw no intemperance, nor did I hear a profane word uttered by any one. Being a Minister of the Gospel, on Christmas day I preached both in the Methodist and Baptist Church, to full and attentive congregations of from three to four hundred persons in each. I know of no place where the Sabbath appears to be more respected than in Monrovia. I was glad to see that the Colonial Agent or Governor is a constant attendant, and appears desirous of promoting the moral and religious welfare of the people. Most of the settlers appear to be rapidly acquiring property; and I have no doubt they are doing better for themselves and their children in Liberia than they could in any other part of the world. Could the free people of color in this country but see the real condition of their brethren who have settled in Africa, I am persuaded they would require no other motive to induce them to emigrate.

Very respectfully, sir, your friend and servant,

WILLIAM ABELS.

P. S. I have several times dined with the colonists, and I think no better tables could be set in any part of the world. We had everything that heart could desire of meats, and fish, and fowls, and vegetables, and wines; &c &c.

FOREIGN INTELLIGENCE.

FROM EUROPE.

Under this head we can offer our readers very little that is important or interesting. The papers we have received are barren of news.

We learn that the King has not yet created any of the expected number of new Peers in England. Much anxiety was felt upon this subject, as it is thought by many that the fate of the Reform Bill depends upon this measure. The London Morning Chronicle says "the Peers will no doubt be created in good time."

By an arrival at Philadelphia from Lisbon, we learn that Don Miguel was making vigorous efforts to repel the invasion of Don Pedro. He had collected 95,000 troops, was fitting out two ships of the line, and erecting forts at Lisbon. It was believed that should the invaders fall into the hands of Don Miguel, they would be immediately put to death.

From India.—Calcutta papers to Oct. 28th have been received at New York. They state that the cholera has made great ravages among the seamen belonging to the vessels in that river.

It is said that "the labors of Rammohun Roy and the establishment of the Hindoo College have together contributed to give a shock to the popular system of idolatry in Calcutta, perhaps we might say in Bengal, which has evidently alarmed the fears of its supporters. A Bruhmu Shubba, or Hindoo Theistical Society, has been formed by Rammohun Roy and his friends, who besides have the command of several presses, and conduct several periodical publications, both in the English and Bengalee languages."

Cholera. The following official return of the Council Office in London, dated January 13th, 1832, shows to what extent the cholera had prevailed in England, previous to that date.

Places.		Remaining at last Report.	New Cases.	Dead.	Recovered.	Recovering.	Total Cases.	Total Deaths.
Sunderland	Jan. 11	1	0	0	0	1	533	201
Newcastle	11	90	20	7	16	87	659	204
Gateshead	11	36	1	1	8	28	367	124
North Shields & Tynemouth	11	12	2	1	0	13	49	20
Houghton-le-Spring vicinity	11	24	3	0	7	20	95	32
Haddington, N. B. and vicinity.	10	7	0	0	3	4	43	16
Total.		170	26	9	34	153	1746	597

Literary degrees. We copy the following article from the New Monthly and London Magazine of October last.

The following is the number of degrees granted by the Scotch Universities for the last thirty years.

	D. D.	LL. D.	A. M.	M. D.
Edinburgh,	46	27	199	252
Glasgow,	87	72	760	65
St. Andrews,	10	6	59	64
Aberdeen,	26	59	740	28
Marischals,	51	40	881	28

MARRIAGES.

In this city, Mr Ira Robbins to Miss Mary Mead Knowlton—Mr James Balls, of Norfolk, to Miss Sarah Ann Payne.

On Sunday evening last, by Rev. Mr Parkman, Mr Matthias Ellis to Miss Charlotte French.

On Thursday evening, by Rev. Mr Motte, Mr Joseph Chamberlin, of New York, to Miss Hannah R. F. Rodgers.

In Roxbury, on Tuesday evening, by Rev. Mr Whitney, Mr Lemuel Gay, of this city, to Miss Abigail H. Whitney, of Roxbury.

In Charlestown, on Wednesday evening, by Rev. Mr Walker, Rev. Bernard Whitman, of Waltham, to Miss Sarah Bowers, of Billerica.

In Newburyport, Mr Wm. C. Pike to Miss Sarah J. daughter of Capt. Joseph T. Pike.

In Plymouth, Mr Charles G. Mann, of Canton, to Miss Jerusha Cornish.

DEATHS.

In this city, Miss Lucy, daughter of Ezra Chamberlin, aged 17—Mrs Harriet Low, formerly of Milton, 43 —on Monday, George Edward, son of Mr Isaac R. Butts, aged 4 years and 6 mos.

In Medford, 7th ult. at 12 o'clock, Mr Fields Vining, aged 50, and the same day, at 1 o'clock, Eliza, his wife, 53, both of consumption.

In Lexington, Mr Madison Brown, aged 31.

In Salem, Mr Benjamin Spathawk, aged 45.

In Malden, Mrs Susan Crehore, aged 38.

In Woburn, Mr Jeremiah Mead, aged 19, a member of the Junior Class, Yale College.

In Needham, Mr Enoch Horton, of Quincy, aged 67, a revolutionary pensioner.

In Winchester, Ky. Mr Fielding Parker, aged 114.

In Northboro', Miss Rachael Rice, late of Grafton, aged 40---Mr Charles Maynard, late of Boston, 30---Mrs Zilpah Whitney, wife of Col. Wm. Whitney, 45.

In West Boylston, Miss Persis Maynard, only daughter of Mr Holton Maynard, of Northboro', aged 19.

In Thomaston, Rev. Elisha Snow, aged 94, for many years pastor of the Baptist Church.

UNITARIAN ADVOCATE,
FOR MARCH, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. V. No. 3, for March, 1832.

CONTENTS.

Use of Forms and Means in Religion.—The Fraternal Relation of the Disciples of Christ.—Fatal Consequences of Recent Measures.—What must we do to be saved?—Banner of the Church. *Intelligence.*—Temperance.—Unitarians of Transylvania.

LIBERAL PREACHER,
FOR MARCH, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for March, 1832.—New Series, Vol. II. No. 3. Containing a Sermon by Rev. EZRA S. GANNETT, of Boston, Mass. *Subject*—'The Claims of Religion on the Female Sex,' from 1 Peter iii. 5. March 1.

TRACT No. 57, *(First Series)* A. U. A.
Just published at the Depository, 141 Washington Street, Tract No. 57, of the first series of the American Unitarian Association, for March, entitled, "On Zeal. By Rev. JOSEPH FIELD." pp. 20.
GRAY & BOWEN.
March 3.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—No. XLIX, *for March*, 1832.—Just published by GRAY & BOWEN, 141 Washington Street.

CONTENTS.

Art. I. Punishment of Death.—1. Thoughts on the Punishment of Death for Forgery. By Basil Montagu, Esq. 2. The Opinions of different Authors upon the Punishment of Death, selected by Basil Montagu, Esq. of Lincoln's Inn. 3. Facts relating to the Punishment of Death in the Metropolis, by Edward Gibbon Wakefield, Esq. 4. Speech of Sir Samuel Romilly, in the House of Commons, on Moving for Leave to bring in a Bill for Reforming the Criminal Code.

Art. II. Farr's Plain Letters.—Plain Letters on Important Subjects. By Jonathan Farr.

Art. III. Cheneviere's Essay on the Trinity.—Essais Theologiques. Du Systeme Theologique de la Trinite. Par M. Cheneviere, Pasteur et Professeur, a Geneve.——Theological Essays. Essay First, on the Trinity. By M. Cheneviere, Pastor and Professor at Geneva.

Art. IV. Oaths, Judicial and Extra-Judicial.

Art. V. Neander's History of Christianity.—The History of the Christian Religion and Church during the Three First Centuries. By Dr Augustus Neander. Translated from the German, by Henry John Rose, B. D.

Art. VI. Cooper's Novels.—The Bravo: a Tale. By the Author of 'The Spy,' 'The Red Rover,' 'The Water Witch,' &c.

Art. VII. American Common-Place Book of Poetry.—The American Common-Place Book of Poetry; with occasional Notes. By George B. Cheever.

Art. VIII. Meaning of Αιων.—A Second Letter, in which the Investigation of the Meanings of Αιων in Ancient Greek is continued.

Art. IX. Spectral Illusions.—An Essay on Demonology, Ghosts, and Apparitions, and Popular Superstitions. By James Thacher, M. D., A. A. S.

Art. X. Dr Tuckerman's Eighth Semi-Annual Report.—Mr Tuckerman's Eighth Semi-Annual Report of his Service as a Minister at Large in Boston.

Art. XI. On the Christian Church. March 1.

NEW ENGLAND MAGAZINE.
This day published by J. T. & E. BUCKINGHAM, No. IX. of the NEW ENGLAND MAGAZINE, for March, 1832.

CONTENTS.

ORIGINAL PAPERS. Constitution of Massachusetts —By James Savage; Some Recollections of a Village; Richard Savage; The Destroyers; My Evil Genius; Rare Beasts; The Northeastern Boundary Question; Dramatic Reminiscences, No. 2; The Debut; The Unsuccessful Author; The March of Mind; Kentucky; The Near-sighted Lover; Tobacco.

MONTHLY RECORD. *Politics and Statistics.*—United States, New York, Virginia, North Carolina, Georgia, Louisiana, Alabama.

Literary Notices.—Ornithology of the United States and of Canada, by Thomas Nuttall, A. M., F. L. S. A Sermon before the Howard Benevolent Society, Jan. 18, 1832, by the Rev. John H. Hopkins. A Lecture on the Usefulness of Lyceums, by Stephen C. Phillips. Remarks on the Mineralogy and Geology of Nova Scotia, by Charles T. Jackson and Francis Alger. History of Portland, Part I. by William Willis. Poems by William Cullen Bryant. Truth, a Gift for Scribblers, by William J. Snelling. A Discourse delivered at the Annual Election, January 4, 1832, by Paul Dean.

Miscellanies.—Fine Arts, Aracacha, Centennial Anniversary, The Lost River, The Tapir or the Anta, Manufacture of Iron.

Obituary Notices.

Literary Intelligence. March 1.

BIBLE ILLUSTRATIONS;
Or a description of the Manners and Customs peculiar to the East, *especially explanatory of the Holy Scriptures*, in the form of a familiar conversation between Mr Banyon and his son Harry. Illustrated with numerous beautiful cuts.—By Bourne Hall Draper. *In Press*, and will shortly be published by
RICHARDSON, LORD & HOLBROOK,
No. 133 Washington Street, Boston.

☞ This work will be an useful addition to Sabbath School Libraries, as well as an attractive and entertaining work for children at home. March 3.

TREATISE ON THEOLOGY.
For sale at CARTER & HENDEE'S and C. W. WILKINS, "A Treatise upon Theological Subjects, containing an Exposition and Defence of the great Doctrines of Natural and Revealed Religion, by WILLIAM S. ANDREWS." 3tis. Jan. 28.

ADAMS FEMALE ACADEMY.
DERRY, N. H.

This institution will be continued under the superintendence of C. C. P. GALE, A. M. who will be aide by suitable Female Assistants.

It is proposed in the system of education here adopted, to give, in their highest possible degree, a thorough and extensive course of education to Females.

The following are among the principal treatises used—Porter's Analysis of Rhetorical Delivery, Woodbridge's and Willard's Universal Geography and Atlas, History of the United States, English Grammar and Exercises, Intellectual and Practical Arithmetic, Algebra, Grund's Geometry, Linear Drawing, Natural Philosophy, Astronomy, Political Class Book, Chemistry, Lincoln's Botany, Animal Economy, Intellectual Philosophy, Newman's Rhetoric, Hedge's Logic, Evidences of Christianity, Moral Philosophy, Natural Theology, History of England, Robertson's Scotland and America, Goldsmith's Greece and Rome, Tyler's History. Instruction is also given in Latin, French, and Italian, without additional charge of tuition.

Original compositions are required from all the scholars once a fortnight. To those who shall complete the prescribed course will be presented Testimonials of Approbation from the board of Trustees.

The Institution is furnished with a good Library, Philosophical Apparatus and Chemical Laboratory. It is designed that the Seminary shall be most strictly devoted to study and improvement; hence no individual will be continued a member longer than she shall evince a decided inclination vigorously to apply herself to study.

Suitable boarding houses are provided for the accommodation of young Ladies from abroad, which are under the direction of the Government of the Seminary, and are superintended by families, in whom parents may place full confidence, that their children shall receive every kindness and attention.

The friends of the scholars are respectfully invited to visit the Seminary, at all times, and attend the recitations.

The following may be considered a near estimate of the expenses of a pupil for one term:—

For board including washing, fuel, and light,	$19 50 to	22 00
Use of Books and Stationary,	1 00	3 00
Tuition,	5 00	5 00
	$25 50	$30 75

The year of the School will commence on the third Wednesday of April, and the first quarter will continue thirteen weeks.

C. S. THOM,
Secretary to the Board of Trustees.

The Examining Committee in November last, made the following Report to the Trustees;—

Derry, N. H. November 1, 1831.

The Committee on Examination appointed by the Trustees of the Adams Female Academy, report;—That they have attended, yesterday and to-day, to the duty assigned them, and have to express their high gratification in the appearance of the Academy. They have had evidence of great diligence and success in a great variety of good studies, on the part of the pupils; and evidence of very judicious and faithful teaching on the part of the instructers.

The Committee cannot help congratulating the Trustees on the condition of the school, and they carry home with them the most favorable impressions respecting the Institution, and they cordially recommend it to the public patronage.

HOSEA HILDRETH,
PETER CHADWICK,
BAILEY LORING,
JONATHAN CLEMENT, } Committee.
R. WALDO EMERSON,
WILLIAM BARRY,
MOSES G. THOMAS.

Feb. 18. 2wis1w1ap.

NEW COLLECTION OF SACRED MUSIC.
LINCOLN & EDMANDS, Boston, and HUBBARD & EDMANDS, Cincinnati, are now publishing, to be issued early in the spring, The

NATIONAL CHURCH HARMONY:

Containing pieces of Music in the following order;

1. Tunes calculated for the commencement, middle, and close of public worship.

2. Anthems and Select Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Sabbath Schools, Ordinations, Dedications, and Anniversaries of New Year, &c.

3. To the work will be prefixed plain rudiments of the science of Music.

This work will be distinguished by the following traits, the value of which will be readily acknowledged.

The tunes are so arranged, that on each page will be found those of different character, with such relative keys, as to enable choirs to pass from one to the other, when the words of a Hymn change from a cheerful to a plaintive, or from a plaintive to a cheerful character.

The Harmony will be placed on the staff with the air, in distinct Notes, but so small as to leave the part to be sung perfectly plain. This will be a great facility to those players who wish to perfect themselves in giving to the piano and organ this double expression, which never fails to give delight to the lovers of music. This scientific improvement, too, is very seasonable at this time, when church and family organs, and piano fortes, are daily multiplying among us.

This is to be an unchanging book. Numerous, and, we think, just complaints having been long reiterated by the public, in consequence of the frequent alterations of the best approved tunes, which create vexation and confusion among every class of performers, as well as bring a great pecuniary burden on individuals by rendering necessary the purchasing of new editions—the Publishers have determined that the music in this volume, shall remain unaltered, and that the pieces shall always retain their relative places on the same folio. When new tunes are added, they will be thrown into an appendix. Thus the perplexities and expenses to which the public are now subjected, by *alterations*, will be avoided by the use of this Collection. Feb. 25.

THE SCRIPTURAL INTERPRETER.
Just published by L. C. BOWLES, No. 124 Washington Street, *The Scriptural Interpreter*, VOL. II. No. 2. for February, 1832.

CONTENTS.

Translation and Exposition—Matt. vi. 1—18. The Feast of Tabernacles. Uses of the Jewish Feasts. The Evangelists have written a true History. Simplicity of design in the Evangelists. The Preaching recorded in the Book of the Acts. Feb. 25.

MASSACHUSETTS REGISTER,
For 1832.
For sale at LINCOLN & EDMANDS Bookstore, No. 59 Washington Street. Feb. 25.

ARCHITECTURE.
A few copies of Shaw's Architecture, illustrated with ninetyfive copperplate engravings, (being the remainder of the edition) for sale by LINCOLN & EDMANDS, No. 59 Washington Street. Feb. 25.

LEIGHTON'S WORKS.
Just published, and for sale by LINCOLN & EDMANDS, No. 59 Washington Street, "The Select Works of Archbishop Leighton.—With an Introductory View of the Life, Character and Writings of the Author." By GEORGE B. CHEEVER. Feb. 25.

WANTED.
The first number of the present volume of the Christian Register. Those subscribers who do not keep files, and can conveniently spare it will do us a favor by forwarding it by mail. Feb. 18.

RAMMOHUN ROY'S WORKS.
The Theological writings of this distinguished man in one vol. 8vo, may be obtained at this Office. Feb. 18.

TUCKER'S LIGHT OF NATURE.
For sale at the Christian Register Office, "Tucker's Light of Nature," in 4 vols. Feb. 18.

SELECTED POETRY.

THE SAILOR'S FUNERAL.

BY MRS SIGOURNEY.

The ship's bell tolled! and slowly o'er the deck
Came forth the summon'd crew. Bold, hardy men,
Far from their native skies, stood silent there
With melancholy brow. From a low cloud,
That o'er the horizon hovered, came the threat
Of distant muttered thunder. Broken waves
Heaved up their sharp white helmets o'er the expanse
Of Ocean, which in brooding stillness lay,
Like some vindictive king, who meditates
On hoarded wrongs, or wakes the wrathful war.

The ship's bell tolled! and lo! a youthful form,
Which oft had boldly dared the slippery shrouds
At midnight's watch, was as a burden laid,
Down at his comrades' feet. Mournful they gazed
Upon his sunken cheek, and some there were
Who in that bitter hour remembered well
The parting blessing of his hoary sire,
And the big tears that o'er his mother's cheek
Went coursing down, when his beloved voice
Breathed its farewell. But one who nearest stood
To that pale, shrouded corse, remembered more;
Of a white cottage, with its shaven lawn,
And blossomed hedge, and a fair-haired girl
Who at her lattice veiled with woodbine watched
His last far step, and then turned back to weep.
And close that comrade in his faithful breast
Had a bright chesnut lock, which the dead youth
Had severed with a cold and trembling hand
In life's extremity, and bade him bear,
With broken words of love's last eloquence,
To his blest Mary. Now that chosen friend
Bowed low his sun-bronzed face, and like a child,
Sobbed in deep sorrow.

But there came a tone,
Clear as the breaking moon o'er seas,
"I am the resurrection." Every heart
Suppressed its grief, and every eye was raised.
There stood the chaplain, his uncovered brow
Unmarked by earthly passion, while his voice,
Rich as the balm from plants of Paradise,
Poured the Eternal's message o'er the souls
Of dying men. It was a holy hour!
There lay the wreck of youthful beauty, here
Bent mourning manhood, while supporting faith
Cast her anchor 'neath the troubled wave.

There was a plunge! the riven sea complained!
Death from his briny bosom took her own.
The awful fountains of the deep lift up
Their subterranean portals, and he went
Down to the floor of Ocean, 'mid the beds
Of brave and beautiful ones. Yet to my soul
In all the funeral pomp, the guise of wo,
The monumental grandeur, with which earth
Indulgeth her dead sons, was nought so sad,
Sublime, or sorrowful, as the mute sea
Opening her mouth to whelm that sailor youth.

MISCELLANEOUS.

PROGRESS OF TEMPERANCE EFFORTS.

The following remarks are from an Address delivered in Charleston, S. C., at the anniversary meeting of the South Carolina Temperance Society, by Rev. Samuel Gilman, pastor of the Second Independent Church in that city.

It would scarcely have been predicted twenty years since, that at the close of that period one of the most common features of the times in our country would be, the establishment of societies to promote the entire disuse of ardent spirits;—and that a good portion of our ephemeral literature would consist of printed addresses, treatises and sermons, appearing in different parts of the land, and co-operating towards the same desirable end. When most of those who now listen to me first entered upon active life, we found the society among which we were destined to move, hopelessly enslaved and entangled, to all appearance, in habits and customs, which seemed to render the use of spirituous liquors perpetual. No family was supposed to be without them. The vessels which usually contained them, were considered among the indispensable articles of furniture in every household establishment. They glistened in every parlor, and on every table. They were presumed to be essential to the first and last rites of hospitality. They were regarded as the bonds of neighborhood, the cement of friendship, the medium of ordinary intercourse. No man's piety or sobriety was impeached by a considerable use of them. They were permitted to gratify the curious taste of childhood and youth; they were deemed necessary to revive and retain the decaying vigor of age. Thus fashion, habit, and even many endearing associations combined in prompting society to tolerate a formidable foe, to indulge and court an insidious danger. We cherished the poison of our peace; we thoughtlessly walked in company with destruction and death.

In the mean time, the victims of the monster we caressed were every where multiplying with a fearful rapidity. A helpless leprosy seemed to be stealing on the vitals of society. Those who were exempt from the contagion, believed it to be incurable. Preachers and moralists occasionally lifted up their voices in solemn, but fruitless warning. There was a difficulty in the peculiar nature of the case, which almost precluded the possibility of effectual admonition upon private individuals. You could not select any precise moment, when interference seemed to be absolutely right and necessary, or if right, to be probably successful. Remonstrance, in the early stages of intemperance, is always resented as an unpardonable affront; in the latter stages, it is but so much wasted breath. Those who partook of ardent spirits in moderation, felt embarrassed when they recommended total abstinence to the undoubted victims of the habit. Their tongues faltered at the conscious inconsistency. They stood upon no solid shore, from which they could throw out helps for those, who were drowning before their eyes. They were themselves floating, if not sinking, in the faithless stream. Consequently, the evil increased. Every rank, character, sex, age, profession, furnished its splendid and lovely sacrifices for the worse than bloody altar. No one knew how this state of things would terminate. Many indulged in the most gloomy forebodings.

At length, the first public and organized movement to resist the evil, was made about twenty years since, by the Massachusetts Society for the suppression of intemperance. They existed and labored for several years with little apparent success. But their perseverance, in spite of the general neglect and incredulity, was truly heroic. Well does the speaker remember attending as a spectator in his youth, at some of their earlier meetings, consisting of a few clergymen, and a few wealthy, but excellent laymen. Their sermons and addresses, though delivered to thin audiences, were printed, and gradually made an impression on the public mind. No expense was spared to collect and publish all the facts and reflections capable of illustrating a subject, in which the welfare or ruin of society seemed to be involved. Yet still it is believed that they proceeded no farther, in general, than to recommend temperance, caution, and moderation, in the use of spirituous liquors. It was not until the plan of total abstinence was suggested, that the cause made any perceptible or rapid progress. Yet this simple principle, which by its effects has since proved so energetic, was at first almost every where received with ridicule, and frequently with open opposition. In many places, some time was required, before the community could become sufficiently familiar with the proposition, to entertain or endure it. Persons were stigmaized as fanatics, ascetics, vissionaries, enthusiasts, for presuming to recommend the course of total abstinence. But this only demonstrated with more force how deeply and extensively the evil had taken root. Reflecting men began to ask—are ardent spirits indeed necessary to our well being, and even to our very existence? Is a mere artificial stimulant, which has been tortured by the still from the fruits of the earth, to be elevated to a level with the objects of our *natural* wants? Could the God of nature intend any such thing? Or rather, has not society been gradually beguiled into a dangerous illusion on the subject? Reflections and inquiries like these soon multiplied converts to the new principle. Societies were every where established on that basis, and many, who stood aloof from any open support of the principle, were evidently impressed by its reasonableness and power. It is in vain to deny, whether we regard these institutions as the causes, or symptoms only, of a general improvement in national manners, that great changes have taken place in our country within the last ten years, in respect to the use of spirituous liquors. But alas! many more changes remain still to be made, before we can hope or feel that anything like an effectual or thorough reformation has been achieved. The subject must continue to be agitated; the cause must be steadily maintained; its friends must be unwearied and organized in their efforts; and much may be done, if not for our own day and generation, at least for those who shall succeed.

MEANS OF KNOWLEDGE IN BOSTON.

The following letter from Boston addressed to the Editor of the N. Y. Observer, while it presents a just view of the institutions of this city for 'diffusing knowledge,' contains some facts that may be new to many of our readers.

Not only does Boston excel all other cities in our country in the advantages which her school system affords, but also in other facilities for disseminating knowledge among all classes of the citizens. I am surprised and truly delighted with the number and excellence of the public lectures which are delivered every week during the winter season, to thousands of men—chiefly young men—who attend them. A brief enumeration of the several institutions which give public lectures will show you to what an extent provision is now made by the enlightened and benevolent people of this city, for giving instruction to the young,—merchants, mechanics, or professional gentlemen—during almost every evening of the week, after the labors of the day are performed.

The Franklin Institution, or *Franklin Lectures*. This institution is delivering, this winter, its first course of lectures. Its object is, to benefit working men and their apprentices, by affording lectures on the principles which lie at the foundation of the mechanic arts, and also on those moral principles which constitute the elements of good character and qualify a man for the performance of his duties as a citizen and an accountable being. This winter, the institution has sold about 1,200 season tickets, at 50 cents each. It has been necessary to establish these lectures for the benefit of those who could not be accommodated at the other lectures of a similar kind. I had the pleasure of hearing the introductory lecture. It was delivered by Hon. Edward Everett. It was an admirable performance, and lasted nearly an hour and a half. The lecturer read, in his simple, beautiful and easy manner, sentiments which could not fail to impress, in the most proper manner, the minds of eight hundred youth. His theme was, the advantages of knowledge, and the motives which should stimulate all to attempt its acquisition. I was delighted with the manner in which he held up to his youthful auditors the examples of Franklin, a native of this city, an apprentice, who rose to be one of the greatest philosophers of the age, and an ornament to his country and to mankind,—of Rumford, Whitney, Watt, and several others; alluding in appropriate terms to Bowditch, confessedly the greatest mathematician in our land, and what is more, a self-taught man. Mr E. showed in the course of his lecture, how much can be done by a young man who has a taste for knowledge, by devoting even a few hours in the evening to intellectual pursuits. Upon the whole, I could not but regret, while looking around upon this interesting assembly listening to the valuable instruction which they enjoyed, that so few in our cities enjoy such distinguished advantages.

Massachusetts Charitable Mechanics' Association. This Society has been in existence for many years, and for several years has had an evening school in the winter for the gratuitous attendance of the apprentices and members. For the last two years it has added lectures. The object is to diffuse valuable knowledge among the laboring portions of the community.

Boston Society for the promotion of Natural History. This institution is now delivering its second course of popular lectures on Natural History. Ladies attend as well as gentlemen.

Boston Lyceum. This institution is delivering its second course of lectures. It is a popular institution. It embraces within its objects, almost every subject of chief importance to the community. Ladies also attend the lectures of this institution. I heard the introductory lecture this year. It was delivered by Rev. Dr Beecher, to a large audience assembled in the Masonic Temple, which is the finest room that I have ever seen for such meetings. It has seats sufficient to accommodate eight hundred persons. These seats rise by a gradual ascent from the area around the lecturer's platform, to the extreme parts of the room, and allow every person to see the speaker with perfect ease. And such is the structure of the building, as to render it extremely easy to be heard in every part, with a voice but moderately exerted.

Dr Beecher's lecture related wholly to moral subjects, such as ought to be brought often before the minds of young men. His theme was the dangers to which young men in cities are exposed, and the best defences against them. Whilst on the one hand he pourtrayed in a beautiful manner the importance of our young men,—on the other, he exhibited the evils of intemperance, gambling, theatrical amusements, and of her, whose "house is the way to hell, going down to the chambers of death." I have never heard a lecture better calculated to do good.

The Boston Mechanics' Institution. This institution is now delivering its fifth course of lectures. About 500 tickets have been sold at $2 to members, and $1 to minors and apprentices. During some seasons the institution repeated its lectures every week for the benefit of those who could not be accommodated, on account of the room holding no more than five hundred persons. So that two sets of lectures are delivered every week throughout the winter.

The Boston Society for the Diffusion of Useful Knowledge. This institution is now delivering its third course of lectures to near eight hundred members, in the Masonic Temple. This Society, and the one last named, pay their lecturers $25 for each lecture. The lecturers generally select their subjects; sometimes, however, the Managers assign them, with the concurrence of the lecturers themselves. Any subject of useful knowledge is discoursed upon in a popular manner. I had the pleasure of hearing Hon. Daniel Webster deliver the introductory lecture of this course. His address was such as might be expected from his talents and his great desire to benefit the rising generation. But the most interesting event of the evening, was the bestowing the premium offered by the institution, for the best essay on the principles and the operation of the present Tariff. The premium was a copy of the Encyclopedia Americana, and it was bestowed upon a Mr J. H. Prentiss, one of many competitors, a youth, who is an apprentice in one of the stores of this city, and probably not more than eighteen years of age. This example, I doubt not, did as much as the lecture of the distinguished civilian and statesman who addressed the Society, to stimulate the young men to the acquisition of useful knowledge. I ought to add, that the Society has commenced the publication of a series of volumes on useful subjects, which bids fair to be a most valuable accession to our stock of works on such topics.

And now if one asks why it is that Boston, with a population of sixty thousand, has so many public lectures every week, and all well attended, the answer is obvious. The people of Boston know how to appreciate knowledge. They love money quite well enough, I doubt not; but they do love knowledge, and all those institutions which are calculated to promote its diffusion. They have men enough also who can deliver lectures to advantage. Their professional men are willing at all times to lend their aid. They delight in doing it. Here then is the secret of all these delightful efforts to enlighten both young and old. Would that a similar state of things existed in New York, and Philadelphia.

You would be astonished, if your knowledge of the people did not lead you to expect such results, at two or three other things in Boston. One is the great number of public libraries, owned by corporations, for the benefit of numerous members. Of these, there are not less than ten, containing in all more than forty thousand volumes! another is the great number of periodical publications. There are eight daily papers, four tri-weekly, eight semi-weekly, and sixteen weekly. Of magazines, there are two weekly, two semi-monthly, eleven monthly, four published every two months, six quarterlies, one once in four months, one semi-annual, and six annual publications. And a third surprising fact is that there are at least thirty bookstores, which are carried on upon a large scale, besides many bookshops, of various descriptions.

It is indeed no wonder that the Bostonians consider their city to be the *Literary Emporium of the Western Continent!* It has the finest Athenæum in our country, and besides all its literary resources, it is in the centre of a literary world. In its immediate vicinity, on the North, is Andover, on the West, is Cambridge, and Newton, and flourishing academies all around.

But I must close. I am indeed no Yankee, and have had strong prejudices against New England, but I must be blind not to see much, very much in her and her capital, to admire, and love, and desire to have enjoyed all over our beloved land.

BOSTON MERCANTILE ASSOCIATION.

The formation of this Association we consider an omen of much good. The following extract from a circular letter will show the character of the Association, and the purposes which the associated have in view to accomplish.

The age in which it is our happiness to live, is distinguished by uncommon exertions for the promotion of moral and intellectual improvement. The many eminent advocates it has found among the learned, and otherwise most conspicuous men of our time encourage the belief in permanent success. In this city, almost every class of society has its associations for disseminating various kinds of valuable knowledge; still, it is believed that there remains ample field for the co-operation of untiring philanthropists.

The class of individuals whom it is the object of this association to influence, comprises all who are in any way engaged in trade, and who have necessarily the control and direction of the young, and who *feel* that it is better to keep the young mind employed in some useful entertainment, than to suffer it to expand without proper guidance; or to become vitiated by neglect. Idleness of body or mind, it is a *sure* and *fatal* truth, will lead to folly and vice. To prevent such evils effectually, this association has been formed, and it is hoped to comprise in its numbers, those who have the charge of the young, as Parents, Guardians or Employers, or who, without these responsibilities, *feel* the importance of its objects, and are willing to bring their joint influence to an organized system of action. This organization, while it cannot fail to increase a kind and social intercourse between those who form its fraternity, will as surely have a salutary influence on their own characters.

To fix indelibly in the minds of its members, the importance of a watchful regard to the characters of young persons who are subject to their direction.

To adopt some mode of investigating the concerns of the unfortunate in business, so that if honest, they may be sustained.

To establish a systematic course of Lectures, for the benefit of such young men as are under the direction of its members, on Mercantile Arithmetic, Book-keeping, Mercantile Law, Domestic and Foreign Commerce, and all subjects which come within the practical or moral operations of business, is among the primary objects of this association.

In accordance with this last suggestion, an Introductory Lecture was delivered on Tuesday evening, Feb. 7, at 7 o'clock, in the Old Common Council Room, Court Square, School street, by Hon. William Sullivan, before the members and their young men, and other gentlemen who were invited.

SCULPTURE.

A bill has passed the House of Representatives, at Washington, to procure a statue of Washington, to be placed in the centre of the Rotunda, at the Capitol. It is proposed that the statue be wrought by Mr Greenough, of Massachusetts. A request having been made for information respecting this artist, Mr Dearborn made the following statements in reply.

Although Mr Greenough was a native citizen of the United States, [said Mr Dearborn] his fame was much better known in Europe, than in his own country—he having resided abroad for several years past. His reputation among artists was not second to any in Christendom. Mr Greenough was classed with Thorwaldsen, the successor of Canova, and with Chantry. Several busts of distinguished men from his chisel have reached this country, as well as two figures which were executed for a gentleman of the United States, highly distinguished for his literary attainments. They had all excited universal admiration among those most conversant with works of art. He had been assured, from sources which left no room for doubt, that Thorwaldsen, now the most eminent sculptor in the world, regarded Mr Greenough as his greatest rival, and looked upon his productions with admiration at the delicacy they displayed. The Committee finding a citizen of the United States amply qualified to execute a work so long contemplated, felt themselves bound to recommend him, in preference to any foreign artists. If such an one could not have been found, the United States would have been constrained, as the several States had heretofore been, to employ a foreign artist. Among our own citizens, Mr Greenough stands alone. He has here no rival. In recommending him the Committee had made no invidious distinction. It was not necessary to detain the House by a further explanation of Mr Greenough's merits. He felt perfect confidence that when Mr Greenough had executed the proposed statue, the world would regard it with admiration, and that he would by it connect his own immortality with that of Washington.

FAMILY SERMONS AND PRAYERS.

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From the Advertisement to the London Edition.

If the tone of this volume should seem too elevated, in a literary point of view, to answer the purposes for which it is designed, the Editor begs it may be borne in mind, that he wished to provide discourses to be read by heads of families themselves, and by those of their children who had come to riper years, as well as to the assembled family, or specially to servants

So far is the Editor from thinking the intellectual character of these discourses too high, that he would gladly see the highest powers of the highest and strongest minds devoted to the service of the pulpit, and then perhaps it would be found out, that what has sometimes been thought profundity, has been but dullness, and that the much deprecated style of alleged metaphysical preaching is often as guiltless of thought, as it is acknowleged to be of feeling; then, as in all kinds of literature, that would be deemed the best discourse, which most effectually secured the proposed ends; then it would appear, that elegance of writing is not incompatible with greatness of effect; that to move, you need not descend; that to be understood, you need not be common place; and that to prepare a discourse, which is to be pronounced from the pulpit, not read in the study, or if read in private, read with a view to exercise the heart at least as much as the mind; which should, therefore, deal in address, not disquisition; which should abound in appeal, not syllogisms; which should aim to move, much more than to teach—that to prepare a discourse in the style of an essay, is a miserable mistake, that impeaches the taste as much as the heart of a Christian minister. With these veiws of what a discourse should be, the Editor has great pleasure in directing attention to the sermons, with which his volume is enriched and adorned, from the pens of ministers who hold a high station in the church of Geneva. Thinking, as he does, that they approach to what a sermon ought to be, he takes the liberty to express a hope, that they may exercise an influence in this country, by shewing how admirably literary excellence may be harmonized with forcible writing and powerful appeal.

Great as is the importance of most of the subjects treated of in this volume, the Editor feels assured that many will think with him, in placing before all others the merciful attention to the moral and spiritual wants of the neglected poor, which is enforced in a manner that does equal credit to his principles as a Christian and his talents as a writer, in the sermon by Dr Tuckerman [of Boston, U. S. A.] The Editor ventures to entertain a hope, that this discourse may do something to forward the establishment, in this country, of missions similar to that which exist in Boston; and to lead the members of families to use—each and all, the young and the old, male and female—their influence, in exertions made by themselves, not by proxy, in a degree greater than may have hitherto been done, to improve the moral, spiritual, and physical condition of the poor and depraved of their respective neighborhoods.

Manchester, Oct. 1831.

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Feb. 4. tf.

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